



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT.

[*Thirteenth Annual Report.*]

Missionaries have been employed the past year at twenty-seven different stations. The appropriations for their support have been \$2194.00, averaging a little more than \$80 to each missionary.

The summary of these appropriations for the year now closed is as follows:

County of Hartford, - - -	\$96 00
County of New Haven, - - -	176 00
County of New London, - - -	390 00
County of Fairfield, - - -	504 00
County of Windham, - - -	460 00
County of Tolland, - - -	384 00
County of Middlesex, - - -	184 00
County of Litchfield, - - -	50 00
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Total,	\$2244 00

Several of the missionaries have not yet received the compensation due for their services; and the treasury of the society, as appears from the account of the Treasurer, was on the first of this month absolutely empty. From far more than half the Churches in connection with the General Association, no contribution whatever has this year been remitted to aid the Domestic Missionary Society. To the pastors of about fifty of these delinquent churches, letters have been addressed within a few days past, urging them to interpose, and if possible to save the Directors from the necessity of dismissing their missionaries, and giving up to desolation the churches which are beginning to be rebuilt. If this application should prove unsuccessful, if the Treasury should not be so replenished as to meet the demands that may be made upon it before the next semi-annual meeting of the Directors in September, no other course seems to remain for the Board to adopt but to withhold their appropriations, for the year to come, from several Churches which without this assistance must fall into ruin.

This however is the only discouraging circumstance which the Directors are called to report. We say this is the only discouragement; for though in one instance within the past year, a pastor whose settlement several years ago was encouraged by this Society, and who has been supported in part, from our treasury, has been dismissed, and though many of our laborers report from their stations, no considerable success, these things are of course to be expected, and their occurrence from year to year occasions no disappointment. Every thing is in hope. Feeble and desolate parishes are becoming more disposed to help themselves; and some that seemed to sleep the sleep of death, are waking up to perceive the value of religious privileges, and to make an effort to possess them. The proprietors and managers of manufacturing establishments manifest, in general, a great readiness to favor and support the establishment of Christian institutions in those rising villages. The reports of nearly all our missionaries prove that their labor is not in vain.

From several parishes the missionaries report as a proof of a growing interest in the institutions of religion, and of increasing union and strength, the repair or the new erection of houses of worship. At Humphreysville, where a church has been in existence for fifteen years, without ever having a pastor, and without having enjoyed, except at long intervals, and for a short time, the stated preaching of the gospel, a house of worship was ten years ago, erected and left unfinished. Within a few months past, the people of the congregation encouraged by the hope of assistance from this Society have secured the constant services of a minister; and at an expense of about \$800, mostly paid by themselves, have completed the unfinished house, and made it a convenient and pleasant temple for the worship of God. The Church in Jewett's City had been accustomed to worship in an unfinished stone edifice owned by individuals, some of them residing in other places, and to which as a parish they had no legal title. Within the past year the house

of worship has been completed and has been made the property of the congregational Society, solely by the exertions of the people. In Eastford, the Church and Society, occupied an old and decaying house in which two thirds of the pews were owned by dissenters from their order and doctrines. Last autumn, the resolution was adopted to build anew. Two thousand dollars have been subscribed for the object, mostly within their own limits, and the work, already begun, is to be completed within a few months to come. The Church and Society will then worship in a house of their own, the entire income of which will go to support their own religious institutions. The Church at Willimantic Falls, just organized in the midst of a population to a great extent unsettled and transient, has within the past year, with some assistance from neighboring churches, erected and finished a commodious and respectable house of worship.

From other parishes it is cheering to hear that by one strenuous effort the load of accumulated debt which had paralyzed all their strength, and had bowed them down perpetually. Thus from Newtown the missionary writes, "We have during the past winter been very much disheartened. The Society, notwithstanding all the efforts and sacrifices which had been made during the long and perilous struggle for existence, remained in *debt*; and this hung as a dead weight upon exertion, preventing some from lending their aid, furnishing a permanent source of argument to our disadvantage, and diminishing the zeal of all. But the spring has opened upon us with brighter prospects. The effort was made to throw off this burthen; and by relinquishing fifty dollars on my part, the thing was accomplished. The effect has been happy. The society can now say, *We owe no man anything*—which they have not been able to say before for years."

Parishes that had long been broken down have within the past year secured for themselves, with the promise of assistance from our treasury, the permanent administration of the gospel. The first society in Voluntown and Sterling had been destitute of a pastor twenty-eight years; it is now supplied. The Society of East Hampton had been a waste place for some time; it is now enjoying the ordinances of the gospel. The societies of Westfield and Middlefield had long been feeble and broken; and the most that was hoped for them was that by uniting their strength, and dividing the labors of a minister, each might enjoy the preaching of the word, a part of the time. In Westfield, a pastor has been installed; and the prospect is, that ere

long they may be able to support him without any assistance. In Middlefield, a pastor is soon to be ordained with a prospect hardly less encouraging.

In many instances our missionaries report still better things. Sometimes the church is built up by gradual and slow accessions. Thus from Ridgebury we are told that a few years since when the pastor was settled, seven individuals, two males and five females, constituted the church; and now by the blessing of God on the efforts of this society and the ministrations of its missionary, there are about seventy. More frequently we hear that our hopes and prayers are answered by revivals of religion.

From East-Hampton the missionary writes under date of April 15th, "In February a revival commenced, which still continues.—Probably more than sixty, including all classes and denominations, are now indulging the hope of regeneration. How sound their hearts are, is known only by Him who searches hearts."

The missionary in North Mansfield writes, "During the winter the influence of revivals of religion in neighboring churches, appeared in some degree to extend to us; and we were permitted to witness scenes of encouragement which have already been connected with some happy fruit, and are not yet (May 5) withdrawn. Perhaps from twelve to fifteen individuals have expressed hope of an interest in Christ; the minds of many others are made solemn, among whom some are affected with a deep solicitude. Half of those who are indulging hope are heads of families. Three members of the Bible class stand propounded for admission to the church; and other names will soon be added of persons desiring admission to the church, and now in a course of preparatory instruction."

In Humphreysville the preaching of the gospel has been blessed of God. More than twenty have been added to that little church.

From West Stafford the missionary reports, that there has been among the people of his charge an interesting work of grace. From twelve to fifteen in an exceedingly small and scattered congregation had, within a few weeks, hopefully experienced the power of the gospel, and the work at the date of the report, April 15th, though somewhat retarded by an excitement of another character, was still seemingly progressive. The last report of the Directors recorded the success which had attended the labors of their missionary in Wolcott. Within the last year, that church long afflicted and distressed, has again been favored of the Lord. "Early in June last," says a communication from that

place signed by the Deacons of the Church, "a work of grace began here, and was continued through the summer. About thirty persons became the hopeful subjects of renewing grace. By the middle of the autumn the interest appeared to have declined; and from that time nothing special occurred till the last of January of the present year, when a pleasing awakening commenced in one of the district schools. Several of the scholars were awakened, and applied to their teacher to know what they must do to be saved. Directed to the Saviour of sinners, eight of these young persons have hopefully become believers on his name. When the school closed in March, there was no apparent abatement of the seriousness among the pupils. Since that time the good work has been gradually advancing. It has lately extended without the limits of that district and we hope is becoming daily more interesting." This statement was dated April 27th.

Thus the good providence of God and the influences of his spirit, have crowned our efforts with encouraging success. If our fathers and brethren in the ministry and in the churches desert this enterprise, we can do nothing. If our fathers and brethren will but come up to this work in the spirit of united and determined effort, there is every reason to believe that God will continue to bless our toil, and that speedily it may be told and felt throughout our land, that in Connecticut no church is permitted to languish without a pastor, no spot is left to barrenness and desolation, but all is the garden of the Lord, its spices flowing out upon the north wind and the south.

In behalf of the Directors,
LEONARD BACON, *Secretary.*
Wallingford, June 17, 1829.

AMERICAN EDUCATION SOCIETY.

An Address delivered at the Annual Meeting of the Connecticut Branch of the American Education Society, held at Wallingford, June 18, 1829;—by Rev. Jeremiah Day, D. D. President of Yale College.

MR. PRESIDENT,

I would ask permission on this occasion, to express my full approbation of one of the fundamental principles of the Society; that those to whom its patronage is extended, shall receive a thorough education, both Literary and Theological. The Directors of the Parent Society well deserve our thanks, for the firmness with which they have taken their stand on this point; especially at a time when the pressing demand for laborers, furnishes a plausible pretext for sending them into the field with imperfect preparation. I would by no means speak lightly of the pious efforts of even the least informed Christian, in his appropriate sphere of action.

"Every man has his proper gift of God, one after this manner, and another after that." The ignorant may give instruction to those who are still more ignorant. Souls may be saved by the instrumentality of those whose intellectual attainments are of any order, from the highest to the lowest. Nor would I wish to exclude even from the *sacred office* all who have received only a partial education. There are stations which they may occupy with fair prospects of usefulness. But there are other stations, and those very numerous, which call for high and liberal attainments; for a thorough course of intellectual culture. What office can more fully employ the most exalted powers? Does it require years of intense application, to qualify a man to interpret the laws of a state or a nation? And is less preparation requisite for expounding the ordinances established by the Legislator of heaven and earth? Is deeper skill required to minister to the diseases of the body, than to heal the maladies of the soul? Shall we look for higher qualifications in one who negotiates between earthly princes, than in him who is an ambassador from the King of kings? Shall those who are destined to military life, obtain a more thorough education, than those who are preparing to fight the battles of the Lord of hosts?

It may be said, that "the weapons of our warfare are not carnal, but spiritual;" and that in this cause, therefore, the aid of human learning is of no avail. Why then "was effort to educate ministers?" Why not send them forth immediately from the plough and the workshop? For what purpose, Sir, are we assembled here this day?

If preparation for the ministry is unnecessary, let us abandon our enterprise at once. But if it is of high importance, let us be faithful to the cause in which we are engaged. Let us not "do the work of the Lord deceitfully." Why was Paul so deeply learned? Why was such a man chosen of God to convert the heathen world; and to do more in explaining and establishing the doctrines of Christianity, than all the other apostles together?

"But," you will ask, "is not piety of more importance in a preacher, than learning?" Undoubtedly it is. "Would it not be better, then, to have more piety, and a little less learning?" There can be no question of this, if high attainments in the one, are inconsistent with progress in the other. But why may we not have more piety, and more learning too? Cannot the grace of God sanctify the noblest intellectual treasures for his service? Cannot He who filled the heavens with worlds of light, and formed the mind of the astronomer to measure their distances and dimensions, fill that mind with the glory of his presence? Are we unfitted for the knowledge and service of God, by studying the laws which he has imposed upon his works?

But the pride of intellect, we are told, is opposed to the humility of the gospel. And who are the most vain of their attainments? Those who have laid deep the foundations of their knowledge—or those who have raised their light and airy structures upon the very surface of science? Were Newton and Locke the proudest men of their age? It is not sound and thorough learning, but "philosophy falsely so

called," which is the most ready to exalt itself against the "wisdom that is from above."--- Should you wish to give any one a high opinion of his own powers and merits, let him have a rapid and superficial education. It is true, a man *may* be proud of profound and substantial learning. And so may a Christian be proud of his gifts, of his religious experience, nay, even of his humility. But is this a reason why he should rest satisfied with moderate advances in piety? The grace of God which is able to "bring every thought into captivity to the obedience of Christ," may impart an heavenly influence to the richest stores of knowledge. The prayers of the church may call down a blessing upon the most elevated literature. If learning is not among the means by which the interests of the Redeemer's kingdom may be promoted, then away with it altogether. Down with your colleges. Yes Sir, and down with your theological seminaries too. But if literature may be made subservient to the cause of evangelical truth, there is no reason to fear that it will be too highly cultivated.

In this country, especially, there is an urgent necessity for a ministry of superior education. We are, almost without a parallel, an educated people; a thinking and reading population. The preacher addresses not an ignorant congregation, of whom a small portion only can read even their bibles; but an assembly among whom is ~~but~~ ^{a good} degree of intelligence, a familiarity with theological documents, and some knowledge at least of the sciences. Can we expect him to have influence among them, if his mind has received no more than ordinary cultivation? Can he be qualified to teach, who scarcely knows more than his hearers? Shall the clergy as a body, sink below the level of the other professions, in learning and respectability? An impulse is given to the cause of education in this country, which will carry it forward though the ministry should neglect it. There is a spirit of bold and free inquiry abroad. There is an energy and enterprise, and practical bearing, in the literature of our country. Could you extinguish the learning so generally diffused, you might perhaps find occupation for a half-educated ministry. Could you stop the thousands of presses, and close the ten thousand channels of information, you might find a place for the instructions of men of very moderate attainments. But literature is advancing in the country; and it will advance. Its influence upon public opinion and character will be too powerful to be left wholly to the enemies of religion. If not secured on the side of truth and righteousness, it will be an engine of tremendous force, in the cause of impiety and error. The separation of learning and piety would threaten ruin to our moral and religious interests.

Will it be said, that, in this young, and active, and enterprising country, we need ministers who have energy, and zeal, and practical habits; rather than deep and various learning? And why may we not have energy, and activity *united* with learning? Was there ever a minister more zealous, more active, or more practical than the learned apostle of the gospels? Was the energy of Luther, of Knox,

and of Henry Martyn, impaired by their learning?

But it may be thought, perhaps, that an imperfect education may be sufficient for the beneficiaries of the *Education Society*; for those who are aided by the efforts and sacrifices of charity; while a thorough education for the ministry, is left to those who have ample means of defraying the expense. Let us look a moment at the consequences of this suggestion. It would send out two classes of ministers, with a marked line of distinction between them. Those under the patronage of the society would bear the stamp of a second-rate education. They would be soon regarded by the churches as a distinct order of candidates. And can we sustain the interests of the society, when it comes to be understood, that we are filling the country with preachers of inferior attainments? No Sir, we *cannot afford* to give to our beneficiaries a superficial education. This would be too improvident an expenditure of the sacred charities committed to our trust. Shall we squander the hard earned contributions of the pious laborer, upon an object so comparatively worthless? Shall we exhaust our treasury, to purchase for those whom we profess to aid, the mere *name* of an education? to obtain for them a collegiate *diploma*, or a certificate from a Theological school, as a mere matter of form? Could we thus impose upon ourselves, in educating our children for mercantile or mechanical employments?

We hear much of the influence of the beneficiaries upon our *colleges*. If they are superior scholars, it is of inestimable value. In their daily intercourse with those who are companions with them in literary pursuits, they lay a powerful restraint upon error and vice. They induce numbers to join them, in their way towards heaven. But if they are deficient in scholarship, the influence of their piety is in a great measure lost. A coward in an army, may as soon hope to be respected, as an ignorant student in a college. Shall the invaluable influence of our beneficiaries be sacrificed for want of means to sustain their rank as scholars? Or shall the standard of attainment in our literary seminaries be depressed, to bring it down to the level of those who will rest satisfied with a superficial course of study?

I am not, Sir, attempting to plead the cause of learning separate from piety. Never was there a fairer opportunity than that now presented to the society, of forming a powerful union between religion and high intellectual improvement. Do you tremble lest the advance of literature and science should become hazardous, as it has in some countries, to the interests of evangelical truth? Then educate, and educate thoroughly, as many as possible of those who are already on the side of practical godliness. This will form the most effectual barrier against the desolating tide of a perverted national literature. Hundreds of youth of hopeful piety and promising talents, stand ready to enter upon a course of thorough education, if they can only be furnished with the means. And shall their hopes of becoming well qualified for their work be frustrated by a scanty supply of their wants? I ask not that they should be re-

lieved from any proper efforts to provide for themselves. Let them be thrown upon their own resources. Let them cultivate habits of rigid economy. Let them engage in any productive labors which will not interfere with a vigorous pursuit of their main object. But let them not be compelled by their necessities, to resort to occupations which will greatly interrupt their course of study, and allow them to obtain only a broken education.

A very specious apology for sending forth ministers with defective preparation, is, that their labors are wanted *immediately*. We cannot wait for a seven years' course of education. Our great Western world is calling upon us for instant aid. The thousands and tens of thousands who are pouring in there from the older states, are settling down without the institutions of the Gospel. Numbers of them are daily passing into eternity. We must help them soon or never. Sir, I would respond to this cry of distress from our western forests, in a deeper tone of sympathy than has yet been heard. Let there be no delay in sending them relief. Let those who are qualified to afford them even temporary aid, the pioneers in the great enterprise of clearing and cultivating these moral wastes, be urged forward to their work. But in preparing for the commencement of a vast scheme of benevolent action, let us not suppose that when it is begun, it is completed. We are to provide for the future as well as for the present. Souls must be saved the next year as well as this; from the next generation, as well as from that which is now passing to the grave.

The condition and prospects of our western settlements, furnish one of the strongest arguments in favor of a thorough education for the ministry. They are now forming a character which is to shape the habits of thinking and acting through successive generations. Under what circumstances is this character forming? The rapidly increasing population is composed of very various, and in some respects, discordant materials. All these enjoy a freedom of opinion and of speech, as unrestrained as is the gane which bounds over their hills. Their abundant resources are swelling high the tide of prosperity and wealth. The periodical press has an influence, to an extent never before known in the first settlement of a country. A prospect of success in business, gives impulse to a spirit of bold and vigorous enterprise. Infidelity, and fanaticism, and licentiousness, have as open a field to range in, as evangelical truth and piety. In the wild commotion of these moral elements who are the men that can go calmly to work, and with adequate skill lay the foundations of institutions which are to last for ages? Who will be sufficient to direct the mighty current of feeling and action into the channel which will cause the blessings of salvation to flow through the land? Not the wisest men on earth without strength from on high. Yet with the aid of divine grace, men of talents and solid attainments may have a powerful agency in giving a religious direction to public opinion and conduct. But can this controlling influence be gained by a superficial education? The danger is not, that there will be no talents and learning in our western country; but that

these may be principally arrayed on the side of irreligion and error. Men of superior intelligence will unquestionably resort thither. Literary institutions will spring up. There will be men of thorough education in the other professions, and in political life, if not in the ministry. Will preachers of scanty resources, in an age when miracles are not to be expected, be sufficient to bear down the opposition which will meet them, from learning, and wealth and office? Will they be equal to the task of laying the strong foundations of a country's moral greatness? Will they create an influence which will diffuse itself through the mass of the western population, and reach down to distant posterity? It will make little difference with the coming generations, whether the ministers whom we send out to that country, are on the ground this year, or three years hence. But it will make a vast difference, whether they are thoroughly or superficially educated.

EXTRACTS

From Rev. Dr. Philip's Speech before the London Missionary Society.

I look at the state of the world, and I am encouraged by the very striking manner in which the signs of the times accord with the grand outline of prophecy, and by the sentiments entertained by all the interpreters of the prophetic testimony; for it is not a little remarkable, that however the expounders of the unfulfilled predictions of Scripture may differ in their sentiments respecting the precise manner of their accomplishment, they are all agreed in this, that great events are at hand, and that the time is near when Christ will take to himself his power and reign.

The world has been long in a state of preparation for the recent occurrences which have excited so much surprise, and we can look back upon many interesting periods in the history of the Church and of the world; but the events which have taken place within the last forty years, are remarkably distinguished for their number, and for their great and romantic character. In contemplating them, the mind feels all the awe and power of impression similar to what is felt on contemplating the scenery of an alpine country. Turn to which side you will, you will see nothing bordering upon mediocrity. The virtues and crimes, the wars and revolutions, the rise and fall of empires, the elevation and depression of sovereigns, the establishment and success of our great religious societies, possess a character, and are invested with an interest, which, taken all together, is perhaps without a parallel in the history of our species.

Whatever may be said scoffingly, or in earnest, about the march of intellect, the age in which we live is more distinguished than perhaps any other by the march and triumph of enlightened, religious, and moral principle.—Even the world itself seems to have forebodings of an approaching change; all creatures sigh to be renewed; the whole creation groaneth and travaileth in pain together. There is at present a restlessness and an apprehension on the public mind in relation to coming events,

something resembling the uneasiness and anxiety occasioned by the atmosphere, which is sometimes the forerunner of an earthquake; like Jerusalem, when Christ entered it on his way to Calvary—the whole world seems to be moved—in short, all Nature seems to sympathize with us, who have the first fruits of the Spirit, while we groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. We have every reason to believe that we are at this moment standing on the brink of a great moral revolution. The Angel of the Apocalypse, having the everlasting Gospel to preach to them that dwell in the uttermost parts of the earth, is now on the wing; the shadow of death is in many parts turned into the morning; the dawn of that day which is to renovate the dominions of darkness has arisen upon us; the delightful anticipations of former ages begin to be realized; the splendid visions of prophecy are now embodying before our eyes; and from the altar of God a fire has been kindled, which, like the last conflagration, will continue to burn, till the elements of corruption shall melt with fervent heat—till the earth, or political heavens, which are unfavorable to the progress of divine truth, shall be purified, or shall pass away with a great noise—till every idol in the heathen world shall be consumed—till the present system of things, shall give place to the new heavens and the new earth,—till the Celestial Voice shall salute our ears, “Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he will be their God.”

I feel myself encouraged in my labors as a Missionary, from the aspect and the tenor of the promises of God. Were yonder sun turned into darkness, and the moon into blood; were the whole frame of nature dissolved, God would remain, God would be the same in himself as he now is; but the promises contain, virtually contain, the veracity of God; and when it is said that the glory of the Lord shall cover the earth as the waters cover the channels of the great deep, it is enough for me that the mouth of the Lord hath spoken it. I take my stand upon the high table-land of promise, and look forward with certainty to the period, when all the promises, which have a respect to the future grandeur of Christ's kingdom, shall be accomplished. Arise and shine, for thy light is come; let the Directors of this Society arise and shine; let the churches of London arise and shine; let the ministers of London arise and shine; let the rich professors of religion arise and shine. Zion, the joy of the whole earth, shall arise and shine, for the glory of the Lord has arisen upon her; her palaces shall be adorned by the just and good of all ages. Multitudes who live in regions far remote, and myriads yet to come, will arise to call her blessed: the barbarous nations shall attend at her gates, the numerous tribes of Africa, the millions of Madagascar, and the teeming population of India and of China, shall be seen pressing forward to her hallowed courts, bending in her sanctuary, and offering unto God the sacrifice of praise and thanksgiving. The wealth of the nations shall be brought into her treasury, the

martial trumpet shall be suspended on her battlements, and the temple of peace shall exhibit the sword and the spear, to remind us of the triumph of the Gospel. King's daughters shall be among her honorable women, the daughter of Tyre shall be there with a gift, the gold of Sheba and Seba shall be offered unto her, and the rich among the people shall entreat her favor; the Light himself shall shine revealed from heaven, and one tide of glory, one unclouded blaze, shall overflow her courts.

I should be doing injustice to my own feelings, if I did not on this occasion advert as a motive of encouragement to the success which has attended our exertions on behalf of the oppressed aborigines of South Africa. Some men have complained that they were born too soon, that they came into the world at a period when men could not appreciate their merit.—Now for my part, I was not born a day too soon; I came to the struggle in which I have been engaged, at the only time in which I could have done any thing for the suffering nations of South Africa.

I feel particularly encouraged by the general feeling which prevails in the country, as to the necessity of divine influence to aid us in our labors, to convert the world to the faith of Christ. Were our revenue equal to the wealth of both the Indies; were our missionaries as numerous as the armed legions of Turkey; were they possessed of all the literature and all the science of Christendom, without the Spirit of God they could do nothing toward the establishment of that internal dominion which is designated by the kingdom of God within us. We may as well think to arrest the sun in his course, give laws to the winds by the words of our mouths, impede the torrent by the interposition of our foot, or control the movements of the majestic ocean by our commands, as to think to change the state of the world and bring it under the law of love, the perfect law of liberty, by any thing short of the omnipotent power of the Divine Spirit. It is with churches as it is with individuals, the lowest point of depression is the first point of elevation. We never think of placing our sole dependence upon the Spirit of God till it becomes with us a work of necessity; but when that necessity is felt—when the penitent individual appears shorn of his own strength, we hail the favorable sign, and we are not disappointed in our hopes, that he will soon take hold of the strength of Omnipotence, and become strong in the power of the Almighty.

MR. KING'S JOURNAL IN GREECE.

Selected from the New York Observer.

(Continued from page 199.)

Modon—Navarino—Letter from the ladies of Gargalianos to the Americans—Arcadia.

Nov. 26, 1828—At half-past eight o'clock in the morning, I sat out for Modon, where I arrived in about seven hours. For a little distance I found the road tolerably good; then for three or four hours, mountainous and rocky. The latter part of the way, the road is excellent for this country. Saw but little to interest

me, except one or two villages in ruins, and a few French soldiers foraging in the fields, collecting grass for the horses.

At Modon, all the houses in the Castle are occupied by the French officers and soldiers. The Greeks live in a village about fifteen minutes walk distant. Here, after a variety of delays, and waiting an hour or more I found one of the Demogerontes, Theodoros Jangares, to whom I had a letter of introduction, and who received me into his house with politeness, and aided my servant in procuring a bit of meat for dinner, which without his aid, my servant despaired of finding. While they were in search of it, I went to see the Castle.

In Modon, or Mothon, as it ought to be called, (pronouncing the *th* hard,) are 600 souls, in the remaining part of the district of the same name, are 1,500—in all, 2,100 inhabitants.—(This was the number given me by Jangares.) This district was represented to me as being formerly like a garden, but now all in ruins. The olives, the figs, the vines, the oranges, and lemons, were all destroyed by Ibrahim. The people have now no churches, and most of them live in cabins. In Mothon itself, (in the village) are only fifteen houses inhabited by Greeks, and there are very few houses in the whole district.

Thursday, 27.—In the morning I called on Joannes Georgius Latris, who is special commissioner, or Agent Extraordinary, for the French troops at Modon. He was very polite in his manners, and seemed to wish to express in some way or other, his friendly feeling to me as an American;—and this he did in a very acceptable manner, by making me a present of three small loaves of excellent bread, as no such bread was to be found in the market, except among the French, and they refused to sell me a loaf, without an order from some officer. The common bread in the market was full of sand and gravel, and the greater part was of coarse corn meal, with bran and all mixed together. (I mention these little things, in order to give you an idea of the manner in which the people live.)

At half-past eight o'clock I set out for Navarino, where I arrived in two hours. The first half hour, the road is along the eastern foot of a high mountain, and is level; then up a rocky ascent, and passing over the mountain, descends winding about among the rocks, till within about fifteen minutes of Navarino.

Just as I came in sight of the place, a salute was fired by a ship of war, just coming into the harbor, and answered by another—I need not say, that I was already thinking of what there transpired the 20th of October 1827; and the echo of this salute roared among the mountains which rise to the east of the harbor, and the sight of nearly fifty ships of war, which were lying at anchor, tended to give me some idea of that tremendous scene, and tempest of “hail and fire mingled with blood,” when seven or eight thousand cannons were belching out death and destruction in every direction, shattered masts falling, ships burning, magazines exploding, wounded and dying of different nations groaning, spirits hastily ascending before Him, who, on that day, looked down

“through the pillar of the smoky cloud” that hung over the combatants from Spacteria to the main land, and “troubled the host of the Egyptians” and the Turks, and “triumphed gloriously,” over the enemy.

That was the day of deliverance to the Greeks, and well might they have sung the song, which Moses and the children of Israel sang, when they “saw the Egyptians dead upon the sea shore;” and well might the daughters of Greece have taken their timbrels and gone out with Miriam, and answered, “Sing ye to the Lord for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.”

Codrington, who was directed to lead on the combined fleet to battle, needs no titles or honors from crowned heads, and scepter-bearing hands. The general peal of applause which burst forth from millions in the east and in the west, was the greatest honor he could receive; and no higher title could be given him, than that which has been conferred upon him by universal consent, “The liberator of Greece.”

After viewing the harbor, the village, and the Castle of Navarino, I proceeded on my journey, both because I was anxious to finish it, and because it would have been quite impossible to find a place there to lodge even for a night. Every house, and every hut, and every cabin was full. As I passed along the shore, I saw the wreck of one of the Turkish ships, that was destroyed in the battle above mentioned.

In four and a half hours from Navarino, I arrived at Gargalianos, which lies high up from the sea, and about three-quarters of an hour out of the direct way to Patras. The road, for three hours I found, for the most part level and tolerably good, the last hour very rough.

On arriving at Gargalianos, I called on Dionisius Alexopoulos, one of the Demogerontes, to whom I had a letter from the Governor at Coron, and who received me very kindly and hospitably into his house, where I spent the night. All the Demogerontes were present on my arrival and welcomed me in a most cordial manner, and both they and all the people I saw while there, expressed and appeared to feel, great gratitude towards the Americans, of whose charities they had just been receiving from Mr. Stuyvesant. A letter had been drawn up, at the request of the females of the village, to be sent to America, and was shown to me immediately after my arrival. It needed only the signature of the Demogerontes, in order to confirm it as their letter. This signature was soon after added, and the letter was given to me, with a request to forward it. The following is a translation of it—

“About the end of the past month of October, there arrived at Navarino a vessel, laden with clothing and food, sent by your philanthropic and sympathetic bounty, as a gift to be proportionately distributed among the widows and orphans of each city, principal town and village, according to the directions which you gave to your agents. After the arrival of the above mentioned vessel, your agents, having gone about in other places, and having made out a list of the widows of orphans, and gen-

erally with much investigation of all the indigent and naked, came also to our village, where, accompanied by our Demogerontes and Priests from house to house, and beholding our deplorable, destitute state, and poverty, and the most unexampled burning of our dwellings, by the enemies of our faith and country, wrote down also our names, one by one, giving to each family a ticket, with which presenting ourselves, we received food and rament, by the help of which we can live for a while,—for we were in such a miserable situation, as to render it probable that we should die of hunger and nakedness—a work as noble, as philanthropic and laudable, and remaining through interminable ages; for which most philanthropic deed, we, grateful, although we cannot so long as we live, offer a proportionate reward, as it is above all recompense and gift, spread our hands joyfully towards heaven, with fervent tears beseeching God over all for your health, and your beloved husbands and children, and for the increase of our felicity and prosperity, of which we have been made partakers, at this smitten epoch. Proclaiming, therefore, with gratitude, forever, this, to us sympathetic beneficence, we remain with all reverence,

"The humble widows and other females and the orphans of the village of Gargalianos.

"As we do not know how to write with our own hands, the verity of this, our letter of thanks, is confirmed by the subscriptions of our Demogerontes."

(Attested) "The Demogerontes of this village.

"DYONISIUS ALEXOPOULOS,
"ANTONIO AGAPHIOS."

"The 3d Nov. 1828, in the village of Gargalianos."

The Demogerontes observed to me, that the females in their village, after returning from Navarino, where they received the food and clothing above mentioned, called their priest to the church, where they offered prayers for the females in America; and afterwards demanded a most solemn promise from the Demogerontes, that they would forward this letter.

The village contains 834 inhabitants, without a single school for the children. In this vicinity, Ibrahim burned 15,000 olives, and left 4,000 more half burned; 1,002 now remain unhurt.

*Friday, 28.—*In three hours from Gargalianos, I came to Philiatra, where I spent about half an hour. The Demogerontes, on whom I called, informed me, that there were in their village, 1,049 souls. Their houses were all burned by Ibrahim, but the greater part of the olives were spared. The people appeared very civil, and the females much less Turkish, than in many other places through which I had passed. Not far from this place, is the little island called "Prodanos," and "Prodanus Proti."

In three or four hours from Philiatra, I arrived at the city or village, called Arcadia, (and sometimes New Arcadia), which contains about 1,200 inhabitants. In the whole district, (I was informed by the Demogerontes), are 100 villages, containing about 30,000 souls, and not a single school. A native of the place, and one of the Demogerontes, named Ambrosius Pselogalanopoulos, in conversing with me in the evening with regard to schools, said to me, "The

people here wish for schools more than clothing; and old men, with beards, would go to learn to read, so much do they desire them."

Another of the Demogerontes, Athanasius Gregoriades, said, "As the hart pants for the water-brooks, so do we pant for these schools." They wish to have them established both for males and females.

From the Governor at Coron, I had a letter to a man in this place, named Andreas Pappadiamantopoulos, who was, I believe, absent; but as the letter was directed also to the Demogerontes, I gave it to them, and from them all, received a most cordial welcome to their village. The Demogerontes, and all whom I saw, expressed great gratitude towards the Americans. One said, that he heard women who had been to Navarino to receive of the American charity, and were returning to their homes with sacks of meal on their shoulders, crying, "God grant, that the Americans may live as long as they like," &c.

The evening was spent in an interesting manner, in conversing on the political state of Greece, the importance of establishing schools, of distributing the Gospel, and the need the people have of religious instruction, in order to elevate their character, and render them happy under a free government,

At a late hour, dinner was served, and it was excellent. While at table, the mother of Gregoriades sat down opposite to me, helped me to food, blessed the American ladies, and with tears in her eyes, recounted to me her trials and sufferings during the last eight years, and how her husband and brothers and sons, and one relation after another, had fallen by the sword of the Turk, and how she had been deprived of all her goods, and reduced to a state of penury; then spoke of my being far away from my friends, looked at me with a kind of maternal kindness, and seemed to feel a peculiar pleasure in seeing me happy, though a stranger, at her table; and when I bade the family adieu, the good old lady followed me by her benedictions.

After going to the house of Pselogalanopoulos, he spent some time in recounting to me, how almost every member of his family had perished by the sword of the Turk, or gone into captivity. In conversing with the people of this place, there was something in their looks and manners which interested me in a peculiar manner. I know not that I can describe it better, than by saying, that it was an expression of noble, manly independence. None of them, I believe, have ever received of the American charities.

*Indian Improvement.—*The Cherokee Phoenix, speaking of the alphabet invented by Se-quoyah, says—"Its simplicity is fully demonstrated by its rapid extension since it was introduced. Without the aid of a single schoolmaster, or a single book, it has been generally acquired in the nation, and now we venture to assert reading and writing are as common here as among the neighboring whites, and certainly those Cherokees who have attended to the alphabet one week, write more correctly, than the English scholar who has been steadfast to his book two years.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS—NO. II.

In my first number I prepared the way to inquire, "What right have the Cherokees to the lands which they occupy?" This is a plain question, and easily answered.

The Cherokees are human beings, endowed by their Creator with the same natural rights as other men. They are in peaceable possession of a territory which they have always regarded as their own. This territory was in possession of their ancestors, through an unknown series of generations, and has come down to them with a title absolutely unincumbered in every respect. It is not pretended, that the Cherokees have ever alienated their country, or that the whites have ever been in possession of it. If the Cherokees are interrogated as to their title, they can truly say, "God gave this country to our ancestors. We have never been in bondage to any man. Though we have sold much land to our white neighbors, we have never bought any of them. We own the land which we now occupy, by the right of the original possessors; a right which is allowed in all countries to be of incontestable validity. We claim therefore, that no human power can properly compel us to leave our lands."

If the Cherokees are correct in their statement of facts, who can resist their conclusion? We might as well ask the Chinese, what right they have to the territory which they occupy. To such a question they would answer, "God gave this land to our ancestors. Our nation has always been in possession of it, so far as history and tradition go back. The nations of Europe are comparatively of recent origin; the commencement of ours is lost in remote antiquity."

What can be said to such a statement as this? Who can argue so plain a case?

It has been said, indeed, that the savage of the wilderness can acquire no title to the forests through which he pursues his game. Without admitting this doctrine, it is sufficient to reply here, that it has no application to the claims of the Cherokees. They are at present neither savages nor hunters. It does not appear that they ever were mere wanderers, without a stationary residence. At the earliest period at which the whites became acquainted with their condition, they had fixed habitations, and were in undisputed possession of a widely extended country. They were in the habit of cultivating some land near their houses, where they planted Indian corn, and other vegetables. From about the commencement of the present century, they have applied themselves more and more to agriculture, till they now derive their support from the soil, as truly and entirely as do the inhabitants of Pennsylvania or Virginia. For many years they have had their herds and their large cultivated fields. They now have, in addition, their schools, a regular civil government, and places of regular Christian worship. They earn their bread by the labor of their own hands, applied to the tillage of their own farms; and they clothe themselves with fabrics made at their own looms, from cotton grown in their own fields.

The Cherokees did not show themselves unwilling to sell their lands, so long as an adequate motive was presented to their minds. During every administration of our national government, applications were made to them for the purpose of obtaining additional portions of their territory. These applications were urged, not only, nor principally, by the consideration of the money or presents which they were to receive in exchange, but often, and strongly, by the consideration that they would become an agricultural people, like the whites—that it was for their interest to have their limits circumscribed, so that their young men could not have a great extent of country to hunt

in; and that, when they became attached to the soil and engaged in its cultivation, the United States would not ask them to sell any more land. Yielding to these arguments, and to the importunities of the whites, the Cherokees sold, at different times, between the close of the revolutionary war and the year 1820, more than three-quarters of their original inheritance. That the reader may have some definite idea of the territory in question, he should pursue the following delineation by the aid of a good map:

It would seem that the Cherokees possessed land within the following limits, if not beyond them, viz. From the mouth of Duck River, in Tennessee, on the west, to the waters of French Broad, in North Carolina, on the east; and from the head waters of the Holston, in Virginia, on the north, to some distance down the Oconee, in Georgia, on the south; comprising what is now more than half of the State of Tennessee, the southern part of Kentucky, the south-west corner of Virginia, a considerable portion of both the Carolinas, a large portion of Georgia, and the northern part of Alabama. This tract probably contained more than 35,000,000 acres, of which a large proportion is extremely fertile, and some of it not inferior to any land in North America, or perhaps in the world. The country is also generally healthy, and the climate delightful. Of all this vast and beautiful tract, watered by numerous rivers, which find their way to the ocean, some of them circuitously by the Mississippi, and others more directly to the Gulf of Mexico and the Atlantic, the Cherokees now retain less than 8,000,000 acres, of a quality far below the average quality of what they have sold. Georgia claims 5,000,000 acres of this remnant, as falling within the map of that State. Alabama claims nearly 1,000,000 of the residue. The portions which, in the general division, will fall to Tennessee and North-Carolina, seem hardly worth inquiring about: for, if the other portions are given up or taken by force, there will be no motive for retaining these.

To every application made for their lands within the last ten years, the Cherokees have said, "We are not disposed to sell any more. We have betaken ourselves to an agricultural life. We are making progress in civilization. We are attached to our schools and our Christian teachers, to our farms, to our native rivers and mountains. We have not too much land for our own comfort, and for affording us a fair chance in the experiment we are making." This language has been repeated in many forms, and with every indication of sincerity and earnestness.

The assertion of the Cherokees, that their present country is not too large for a fair experiment in the work of civilization, is undoubtedly correct. The wisest men, who have thought and written on this subject, agree in the opinion, that no tribe of Indians can rise to real civilization, and to the full enjoyment of Christian society, unless they can have a community of their own; and can be so much separated from the whites, as to form and cherish something of a national character. If the limits of the Cherokee country were much smaller than they are, this would be impracticable.

Thus stands the case; and it is now my intention to inquire how the government of the United States has regarded the Indian title, and how it has been regarded by the several States in the vicinity of the Cherokees.

Before this inquiry is commenced, however, it is proper to say, that the title of one party cannot be safely decided by the mere claims of another party. If those claims are founded in justice, they ought to prevail; if not, they should be set aside. Now whatever doctrines the government of the United States may have held and promulgated on this subject, they cannot be binding upon the Indians,

unless acknowledged by them to be binding, or unless founded in the immutable principles of justice.

Let us suppose the King of Great Britain had issued an annual proclamation, from the time of the discovery of America to the peace of 1783, claiming all the lands in North America between 30 and 50 north latitude, and declaring that all the nations, tribes, and communities, then residing on said lands, were subject to the laws of Great Britain, and that the title to all these lands was vested in, and of right belonged to, the crown of that realm; and let us further suppose, that the government of the United States had issued an annual proclamation, from the date of the declaration of independence to the present day, applying the same doctrine to our advantage, and declaring, that all the Indian nations within the limits prescribed by the peace of 1783, were subject to the laws of the United States, and that the lands, of which they were in possession, belonged of right to the United States. So long as the Indians did not acknowledge the binding nature of these claims the mere claims would have amounted to nothing. It was the practice of the King of England, during several centuries, to declare himself, (as often as he issued a proclamation on any subject whatever,) King of Great Britain, France and Ireland. Was he therefore King of France? What if he were now to declare himself King of Great Britain and China? It would be a cheap way, indeed, of acquiring a title, if merely setting up a claim would answer the purpose.

By what right do the people of the United States hold the lands which they occupy? the people of Ohio, for instance, or of Connecticut? By the right of occupancy only, commenced by purchase from the aboriginal possessors. It would be folly to plead the charters of kings, or the mere drawing of lines of latitude and longitude. The powers of Europe have indeed acknowledged our right to our country. But what if they had not? Our right is not at all affected by their claims or acknowledgments. The same doctrine is applicable to the condition of the Cherokees. They have a perfect right to their country—the right of peaceable, continued, immemorial occupancy;—and although their country may be claimed by others, it may lawfully be held by the possessors against all the world.

The Cherokees need not fear, however, that their rights are in danger, as a consequence of any principles sanctioned by the national legislature of the United States. The co-ordinate branches of our government have not yet declared, that Indians are tenants at will. On the other hand, the whole history of our negotiations with them, from the peace of 1783 to the last treaty to which they are a party, and of all our legislation concerning them, shows, that they are regarded as a separate community from ours, having a national existence, and possessing a territory, which they are to hold in full possession, till they voluntarily surrender it.

* I now proceed to the examination of treaties between the United States and the Cherokee nation.—And here I would apprise the reader, that the case can never be fairly and fully understood, without a reference to every material article in every treaty which has been made between these parties. Unless such a reference is had, no reader can be sure that he has a view of the whole ground; and a caviller might object, that there had been omissions, in order to conceal a weak part of the case. This is a subject, too, which the people of the United States must have patience to investigate. When measures are in progress, which have a bearing on the permanent rights and interests of all the Indians, it must not be thought tedious to read an abstract of the solemn engagements, by which we have become bound to one of these aboriginal nations.

In the revolutionary contest, the Cherokees took

part with the King of Great Britain, under whose protection they then considered themselves, just as they now consider themselves under the protection of the United States. After the peace of 1783, it does not appear that any definite arrangement was made with this tribe till the year 1785. In the course of that year, the old Congress appointed four Commissioners Plenipotentiary, men of distinction at the south, to meet the head men and warriors of the Cherokees, and negotiate a treaty of peace.

The parties met at Hopewell, now in York District, S. C.; and, on the 28th of November, executed an instrument, which is usually cited as the treaty of Hopewell. The abstract of this instrument, with some remarks upon it, will be given in my next number.

WILLIAM PENN.

LIBERAL EDUCATION.

In the American Quarterly Register for April, we find a list of all the principal Colleges in the United States, and the number of students in each, together with their respective residences. From this list we have prepared the following table, which shows the number of College students from each State in the Union, and the proportion which this number bears in each case to the population of the State. The population is that of 1830, as estimated in a report presented to Congress at their last session by the committee on public lands.

States.	Students.	Population.	Proportion.
Maine.....	126	420,000	1 in 3,300
New-Hampshire.....	119	300,000	1 in 2,500
Vermont.....	135	280,000	1 in 2,000
Massachusetts.....	449	580,000	1 in 1,300
Rhode Island.....	33	90,000	1 in 2,700
Connecticut.....	191	290,000	1 in 1,500
New-York.....	540	2,000,000	1 in 3,700
New-Jersey.....	96	330,000	1 in 3,400
Pennsylvania.....	310	1,390,000	1 in 4,500
Delaware.....	7	80,000	1 in 11,000
Maryland.....	171	450,000	1 in 2,600
District of Columbia	21	50,000	1 in 2,400
Virginia.....	401	1,180,000	1 in 2,900
North-Carolina.....	88	720,000	1 in 8,000
South-Carolina.....	196	600,000	1 in 3,000
Georgia.....	100	410,000	1 in 4,000
Alabama.....	31	380,000	1 in 12,000
Mississippi.....	23	130,000	1 in 5,600
Louisiana.....	12	300,000	1 in 25,000
Kentucky.....	141	650,000	1 in 4,600
Ohio.....	148	1,000,000	1 in 6,700
Tennessee.....	75	600,000	1 in 8,000
United States.....	3,400	13,000,000	1 in 3,800

From the above it will be seen that in New-England there is, on an average, one student in College for every 2,000 inhabitants; in the middle States, one for 4,000; and in the States south and west of Pennsylvania, one for 6,000.

Massachusetts has less than one-twentieth part of the population of the United States, and yet of the College students, one in seven are her sons—three times her fair proportion! This is much to her credit. She stands at the head of the confederacy in regard to liberal education. Indeed no other State, except Connecticut, comes near her standard.—*N. Y. Obs.*

Liberia.—An Academy is about to be built by the Government, and will probably, in a few years, supply the Colony with educated men, and prove to the world “that the black man is as capable of governing as the white.”

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—*Locke.*

DIALOGUE

ON THE TENDENCIES TO DISSIPATION.

[From "Village Plans."]

Mrs. C. "You must correct me if I am wrong; but it seems to me that while a stand is made as to public amusements, in the larger sense of the term; there is something so near to them encouraged by many pious people, that I am almost ready to think it would not, to my own feelings, be very material on some occasions, whether it was the gay or the religious world in which I was living. For if things are carried farther in one, the other has a mixture in it, which, unless it give pain, seems the more dangerous, from its deceptive character."

Mrs. P. "You are too hard upon us now! I cannot allow *that*; though I will confess that in some places things do go too far towards a worldly spirit."

Mrs. C. "I only give my impression from what I have heard, and even from what you have mentioned. Excuse me for being so frank. I have almost wished for such an opportunity of talking over some of these subjects when we were alone; but do not allow me to say more than you like."

Mrs. P. "I am sure you will not do that; but as to the point with which we began, you think dancing decidedly objectionable, I see."

Mrs. C. "I remember well the effect it formerly produced upon myself; and I think that every thing is to be avoided, which tends to that high excitement of spirits that puts the mind off its balance, and leads to the evils we deprecate in professedly worldly parties. As to dancing in particular, I should only say that every step nearer to worldly habits is one more of danger; and I perceive very little difference between a large party where this forms one of the amusements, and a ball: nor indeed, between much of what you have mentioned as passing at Sanford Hall, for instance, and the amusements I was used to in former days.—There are certain bounds which may not be passed, but of how little real value is this, when the mind is pressing forward in the wrong direction."

Mrs. P. "I am sure you must have remarked that we did not like what passed during our short stay at Sanford Hall. One day a large party would close with a dance, while another day, which had been spent with similar excitement of feelings, ended in the most religious manner. It seemed as if amusement was the great object to be sought. We were continually taken by surprise with some scheme of gaiety, managed with so much ease that it appeared to come in naturally when least expected: and while constant dissipation of spirits was the effect, one scarcely knew where the

mischief began. Yet our hospitable hosts and some of their friends shewed an interest apparently as lively in religious objects. In short, there was throughout an incongruity most uncomfortable to me, notwithstanding the counterbalancing pleasures. I was truly sorry that Fanny was with us; but she has a good deal of reflection, and was herself struck with the inconsistency, so that I hope it has not done any harm, especially as she came from thence to a family so much better for her. But you must remember that I never saw an instance so strong as this."

Mrs. C. "Do excuse me, my dear Mrs. Percy, but I must say, that I think it may be well for you, and all who live in similar society, to see a strong case of this kind, in order to be aware what these things may lead to. You will probably think, that I speak like a recluse; and that our retired habits do not allow me to be a fair judge: but my own conviction is against the whole system of large mixed parties; and indeed against *all* that seems like temporizing, or making ourselves, as much as we can venture to do, like those who walk in the broad way. Whether it be dress, entertainments, or the usual manner of living and passing our time, all should be consistent with our profession, which is to have the heart and treasure above—to be strangers and pilgrims on earth. I do not mean that persons should descend from their station in society, or assume a marked peculiarity of appearance or behavior: but on a pilgrimage, I would never take such thought about the accommodations and amusements of the way, as to obstruct my progress, or divert me from the straight path.—We are exhorted to be "sober and vigilant," because we have a watchful enemy besetting our path: to "lay aside every weight, that we may run the race set before us" with patience and activity; fearing lest "so glorious a promise being given, any of us should even seem to come short of it." Besides, as Christians, we are to seek to engage others in the same journey, and to shew them the dangers of their own road: the language of our conduct, as well as of our lips, should be, "Come thou with us, and we will do thee good!" But how is this to be done, if our roads are not kept clearly distinct from each other?"

Mrs. P. "I am not disposed to differ from you at all in sentiment. But in a situation like this, you have no idea of the difficulties attending a London life in these respects. Engagements and business do not admit of intercourse in the delightful way you have it here."

Mrs. C. "I do see the difficulties, and would not be severe or contracted in my view. Forgive me if I appear so! But still we must not compromise, what we know to be wrong must not be allowed for the sake of pleasing; and

the want of firmness in such cases may be far more painfully felt afterwards. But do you not think that much of the mischief arises from the *numbers* brought together, which merges the feelings of a family in that of a party ready for gaiety? and where it does not end in this way, (which may not be very general,) is not the whole unfavorable to seriousness of mind? I am sure I should feel it so; but you can speak from experience."

Mrs. P. "You press me closely! I allow that such parties as we have alluded to, are not conducive to the state of mind we ought most to desire. But all are not of this cast. I think the impressions received at Sanford Hall will make us more careful than we have been; and you know how to touch the right string in speaking of our dear girl."

Mrs. C. "I am not surprised if the circle of acquaintance in which you move, has imperceptibly extended and become more promiscuous: in a situation like yours it must require an effort to prevent this. It is likewise difficult to ascertain individual character. Many think and act so differently from what we should expect, that it would be quite an anxious question for ourselves, with whom we might safely trust our children, unless we knew their sentiments and habits very minutely. Many people would only think of dancing as a good family amusement and exercise; but you see why we could not encourage this taste. Least of all could I agree with those, who think that as long as the heart is not engaged in religion, it is in vain to keep young people out of worldly habits."

"I think," said Mr. Courtenay, who had entered the room during the last sentence, "that at least while our children are under the parental roof or direction, the character given of Abraham should be our example: 'I know him that he will command his children and his household after him, that they may keep the way of the Lord.' I am aware that the affectionate exercise of that authority with which God has entrusted parents, is hardly recognized in our day; but may we never forfeit the privilege of saying, 'As for me and my house we will serve the Lord.'"

A momentary pause ensued: Mr. Courtenay did not renew the conversation, imagining that it might not be agreeable to Mrs. Percy to pursue it with a third person; but was the more pleased, when with much simplicity and candor, she herself began to communicate to Mr. Courtenay what had passed: expressing also the anxiety she had felt since their late visit, particularly from the contrast on coming to a scene so different.

Mr. Courtenay spoke mildly, yet strongly of the exceeding importance of singleness of aim, and of preserving in every thing a conscience void of offence, acting in all as unto "the Lord, and not unto man;" and of the happiness connected with such a line of conduct; of the privilege of tracing our Saviour's footsteps, that "as he was," so "we may be," in this world; of the blessedness of cultivating communion of spirit with him, and a sense of his immediate presence; thus, even here, walking with God as those who only wait till in his good time, being "absent from the body," they shall be "present

with the Lord, and be with him where he is, to behold his glory." "With such a hope," he added, "such a prospect, shall it be a question, my dear Mrs. Percy, how far we can go in those things which draw the soul to earth? how far we may approach to that world which opposes our best friend? May we know more of that love, the extent of "which passeth knowledge," and such an inquiry will be the last to present itself! Then the peace of God will indeed keep the heart; and to cherish that which brings us near to him, and tends most to his glory, will be the one grand aim."

Mr. Courtenay had touched a chord which he soon perceived to vibrate. Mrs. Percy often condemned herself in what she allowed: hence her mind was not at ease, and she painfully felt a want of the comforts of religion. Whenever we allow ourselves in what we suspect to be wrong, this will be the case; unless the conscience is hardened through the deceitfulness of sin. Having made this discovery, he lost no opportunity, tenderly yet faithfully, to trace this uneasiness to its source.

MAGNANIMITY.

Magnanimity, is the noblest way of acquiring applause. It renders the soul superior to the trouble, disorder, and emotion which the appearance of great danger might excite; and it is by this quality that heroes maintain their tranquility, and preserve the free use of their reason in the most surprising and dreadful accidents. It admires the same quality in its enemy: and fame, glory, conquest, desire of opportunities to pardon and oblige their opposers, are what glow in the minds of the brave. Magnanimity and courage are inseparable.

DRESS.

In dress, as well as in other things, an extreme should be guarded against. To be led by every fashion which fancy dictates, is the mark of a little, effeminate, and worldly mind; and to be rigidly plain, carries with it an air of affected singularity. There is a simple elegance, connected with uniform neatness, that appears more consistent than all the meretricious ornaments of the gay, or the very peculiar dress of those who run to the other extreme.

"—In fashions, the same rule will hold,
Alike fantastic if too new or old;
Be not the first by whom the new are tried,
nor yet the last to lay the old aside."

LUXURY.

That which is splendor, sumptuousness and magnificence, in people of quality, is in private men extravagance, folly, and impertinence. If sensuality were pleasure, beasts are happier than men. Pleasures unduly taken enervate the soul, make fools of the wise, and cowards of the brave.

"Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and competence,
But health consist in temperance alone,
And peace, O virtue! peace is all thy own."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 29, 1829.

FOREIGN MISSIONS.

At the late meeting of the General Association, a Committee was appointed by request of the American Board of Missions, to fix the times of the meetings of the various auxiliaries in this State. The object of which is, as was then stated, to have the various meetings held in future in such succession as to time and place, that some Agent from the Parent Society may be present at them. The following order has been prescribed for the future meetings. It is all important for the sake of system and concert, that the Parent institution should confer with their Auxiliaries at these times, and it will be effected by this arrangement with the greater ease and economy. The Rev. Mr. Temple, late missionary at Malta, will, it is expected be present at the meetings in Connecticut.

Farmington and vicinity,	3d Tuesday, i. e. 15th Sept.
Hartford County,	3d Wednesday, 16th do.
Tolland County,	3d Friday, 18th do.
Windham North,	4th Tuesday, 22d do.
Windham South,	4th Wednesday, 23d do.
New-London and vicinity,	4th Friday, 25th do.
Norwich and vicinity,	5th Wednesday, 30th do.
Colchester and vicinity,	1st Thursday, 1st Oct.
Middletown and vicinity,	1st Friday, 2d do.
Middlesex,	1st Wednesday, 7th do.
New-Haven East,	2d Thursday, 8th do.
New-Haven City,	2d Tuesday, 13th do.
New-Haven West,	3d Thursday, 15th do.
Fairfield East,	3d Tuesday, 20th do.
Fairfield West,	4th Thursday, 22d do.

NEW-HAVEN COUNTY BIBLE SOCIETY.

The New-Haven County Bible Society held its annual meeting on Thursday evening the 20th inst.—Rev. Samuel Merwin, one of the Vice Presidents, in the chair, in the place of Rev. President Day, absent. The Reports of the Secretary and Treasurer being read, were ordered to the Executive Committee for publication.

By the Secretary's Report (H. White Esq.) we learn, that by a reorganization of the Society's constitution in June last, provision was made for the establishment of Branches in the towns of the County. In accordance with this provision, the towns and societies of the county were visited lately by an Agent of the American Bible Society, the Rev. Mr. Rowland—the result of whose agency was stated in our paper. He succeeded in establishing or preparing the way of establishing a branch in all of them. Seventeen branches were stated to have been formed, and others are in progress of being formed soon. The intermediate season having been a busy one for the farmers, but eight have as yet made report to the County Society.

These Societies have been instituted in answer to the loud call of the Parent Institution contained in their great and good resolution, and with a promptness and determination highly creditable. They have gone on the plan of investigation and thorough operation suggested by the American Society, and the report which will be made up from their returns

will, it is to be hoped, be more creditable to the country than it has been hitherto.

The meeting was addressed with ability and interest by the Rev. Messrs Baldwin and Bruen from New-York city, delegates from the Parent Institution. For the sake of laying before her auxiliaries the object and spirit of the resolution of the National Society, and enforcing the obligation which devolved on them collectively and unanimously to put their shoulders to the wheel, the Rev. Mr. Baldwin went into a brief relation of the origin and history of the pledge. There are some men of a careful, phlegmatic sort of charity who do not approve of this making haste to do good, and who have therefore thought the Society presumptuous in taking the resolution. For the benefit of such, as well as to show that it is the voluntary and generous undertaking of the Christian public, it was stated that the resolution did not originate with its Managers; that it sprang from the zeal of Christians without, and was suggested by the success of experiments to supply the destitution first of towns, counties, and then states—resulting finally in this stupendous project of putting a Bible into the hands of every family of this Nation. A plan (said Professor Goodrich in a subsequent address,) from which any other nation on earth would shrink in dismay—and which will if completed stamp a moral impress on the destinies of our land second to no epoch in its history since the Fourth of July 1776. It is an enterprise however as vast in magnitude as it is good to look upon, and requires for its accomplishment the concurrent exertions of every sinew of charity. The Society has never yet had occasion to regret the undertaking. In accordance with the spirit which prompted to it, not an auxiliary, as its delegates declare, has thus far declined to lend its proportionate aid. Others should make haste, with all the pressure of the occasion upon them, to join the ranks.

Erroneous ideas are entertained by many, of the Society's wealth and resources, and they have, in some instances, it is feared, proved prejudicial to its interests. Of all the loud sounding sum of \$143,000 received into the treasury last year, less than \$18,000 came from gratuitous donations: the rest arose from the sale of Bibles and Testaments at their first cost, and is but the return of what it had before. Returned, we trust, by the blessing of God, with a spiritual and moral harvest of "some fifty and some an hundred fold" upon the souls of men—still, as this is but converting their stock into money again, to be again turned into Bibles and Testaments, it is very plain that the Society is not thus gaining any thing for gratuitous distributions among the poor and destitute. Meanwhile the destitution is increasing with the increase of our population, at such a gait as to leave our charity greatly in arrears:—according to the ratio fixed upon by the last computation, the destitution must have increased 50,000 during the past year. It is while coming from the contemplation of such facts that the lovers of their country and of their race should gird themselves to the struggle. The difficulty of the un-

dertaking—the magnitude and sublimity of its results—the necessity of promptness and concert, should be the measure of their endeavors.

The Rev. Mr. Warren of Mobile addressed the meeting with a statement of facts, exhibiting the condition of that portion of our country which had come under his observation. By a resolution of the Bible Society of Alabama an investigation had been made of that State. The result is, that in the better counties, a great majority of the families were found entirely destitute of the word of God. The two Floridas and the whole coast of the Gulf of Mexico were represented by him, as one continued moral waste. His remarks also corroborated the statements heretofore made of the destitute condition of Louisiana, and the shores of the Mississippi.

Timothy Dwight, Esq. submitted the following resolution, commanding it to the attention of the Society in a brief address; it was seconded by Professor Goodrich with a forcible and pertinent appeal to the inhabitants of this County, and unanimously passed.

Resolved. That we heartily approve of the resolution of the American Bible Society, to supply all the destitute families of the United States with the Holy Scriptures, that may be willing to purchase or receive them within the space of two years, and that with divine assistance, we will endeavor to raise within the County of New-Haven, \$1500 a year, for two years in succession, to aid them in this undertaking.

There cannot be a question but that every Christian of this county will respond with alacrity to this resolution. The neighboring counties are one and all obeying the impulse—and some of them, though less capable, have pledged themselves to a greater effort than the one which we have undertaken. The four Northern Counties to \$10,000 within two years—the Auxiliary of Norwich and vicinity, as stated by the New-York delegates who were present, \$2,000 during the current year—and Middletown alone \$1,000. These are noble undertakings compared with what has been done—and small compared with what we might do.

Officers of the Society.

Rev. JEREMIAH DAY, President.

Rev. SAMUEL MERWIN,	Vice Presidents.
Rev. BENJAMIN M. HILL,	
Hon. BENNET BRONSON,	
Dr. JOSEPH FOOT,	
ELEAZAR F. BACKUS, Esq.	

WILLIAM MARKS, Esq.

H. WHITE, Esq. Secretary.

S. J. HITCHCOCK, Treasurer.

Rev. CLAUDIUS HERRICK,	Executive Committee.
Messrs. TIMOTHY DWIGHT,	
JAMES E. HOTCHKISS, Jr.	

WILLIAM K. TOWNSEND,

For the Religious Intelligencer.

PRESENT STATE OF THE AMERICAN TRACT SOCIETY.

The following items in reference to this Society deserve, at the present time, the consideration of every friend of the Tract cause.

I. Operations in the Valley of the Mississippi.

At the close of the last autumn, this Society commissioned six Agents to labor among the 5,000,000 of that interesting Valley, and five are still faithfully prosecuting their work; not only forming Depositories in the large town, and Auxiliaries in every direction around them, and endeavoring, through the instrumentality of these institutions and by gratuitous distributions, to introduce Tracts into every family; but preaching the Gospel continually, on the Sabbath, and the other days of the week, wherever they go.

It is exceedingly encouraging that the friends of the cause at the West have co-operated in these efforts with great promptness and liberality. Their contributions have been almost exclusively appropriated to the purchasing of Tracts. These the Parent Society has furnished at cost, and has also sent Tracts to a large additional amount on a short credit, besides making continual grants of Tracts for gratuitous distribution in the more destitute places.

The whole sum remitted by Auxiliaries in the Valley of the Mississippi for Tracts, during the year ending May 1, was \$5,528; the value of Tracts sent into that country during the same period was about \$9,000; of which Tracts, 800,000 pages were distributed gratuitously. On the 1st of August, Tracts, exclusive of grants, had been sent into that country, over and above the whole amount which had at that time been received, to the value of upwards of \$5,000.

Every thing affords encouragement vigorously to prosecute these Western operations.

II. Monthly distribution of a Tract to every Family willing to receive it.

This system of effort, (for a definite description of which we refer to the American Tract Magazine for August) is engaging the serious and heartfelt attention and prayers of Christians extensively in almost every portion of the country; and in many of our principal towns, in the North, the South, the East and the West, it is already adopted with encouraging success. We have seen the most intelligent Christians of the land, clergymen, and instructors in our principal theological and literary institutions, when their countenances glowed, and their hearts burned, in view of that providence of God by which Christians are induced to go personally, and in Christian kindness and love, tender the message of the Gospel, in the form of Tracts, to ALL. It is regarded as (and truly it is) one additional step in the onward march of the means of Gospel grace which, we trust, God will bless in the renovation of our land and world.

It carries the message of the Gospel to those who will not come after it, and carries it to all; not with cold and distant formality, but in the kindly intercourse of social life.

It gives one short portion of truth this month and another the next, "line upon line—precept upon precept—here a little and there a little." The Tract lies in sight of the eye, to be taken up while sitting down to rest, or waiting for a friend, or when, for any reason, the moment of time hangs heavily. The successive Tracts come in a rich variety—something new and attractive every month—and they are thus far more likely to be read and to be useful, than if twelve Tracts were presented at one time to each family.

This system of effort supplies in some degree the want of pastoral visitation. Ministers usually confine their visits to the people of their own charge, and find it impossible to sustain the amount of labor required within those limits. How, then, are others, who do not attend public worship, and see no commissioned minister of Christ in their own houses, to receive the message of the Gospel? Let the pious

layman and the pious lady, go and carry it to all who are willing to receive it, in the pages of Tracts, and on hearts warm with love to Christ and the souls of men.

These visits, when the object of them is understood, are almost universally well received; indeed always, if the distributor have a proper spirit and proper qualifications for the work, except in cases of unusual prejudice and bitterness against evangelical truth and efforts. The Tracts are given to all, with no distinctions on account of poverty, or vice, or error, which can be thought invincibles; and still it is left to all voluntariness to accept or reject the proffered gift. In the prosecution of this work, prejudices, in a multitude of instances, are found to be giving way, and most gratifying evidences of good accomplished have cheered the hearts of those who have engaged in it.

In adopting this system of effort, we recommend as strict an adherence as possible to the plan described in the August Tract Magazine. The distribution is monthly; the same Tract, in each place, is each month presented to all; the duties assigned to each distributor are perfectly definite: he has a certain district to occupy personally, and for the manner in which the duty is discharged in his district he alone is responsible.

We know of no amount of good which may not be anticipated to result from this system of effort, if faithfully and perseveringly carried into operation throughout the country.

III. State of the Society's Funds:

The funds of the American Tract Society, at the last meeting of the Committee, fell more than \$1100 short of the sum requisite for meeting the bills then due; it has not had funds in its treasury, at any time since May 1, sufficient to meet the current expenses of one week; it has no permanent funds whatever; and members of the Committee are now under personal obligations, for paper on which the Tracts are printed, to the amount of \$6,043 24, which must be met within two months, and of upwards of \$6,000 more, which must be met within five months.

And the field of operation in our country is immensely wide; there are 12,000,000 of a thinking, investigating, reading people, to be supplied; and these 12,000,000 will soon be 20,000,000, 25,000,000, 30,000,000, and onward; every day we delay, the field is becoming larger, and the habits of transgression more inveterate. The Society's operations in the valley of the Mississippi require extensive resources: the sustaining of its agents, (and who, of all the laborers in the Master's vineyard, are occupying a more promising field?) the granting of that country of not far from 1,000,000 pages of Tracts, annually, for gratuitous distribution; and advancing, as the Committee have now done, more than \$5,000, for Tracts forwarded to that country, beyond the whole amount of moneys received; all these expenditures will receive liberal and continued contributions from the friends of the cause.

The operations of the Society are economical; it printed the last year, notwithstanding all incidental expenses, eleven pages of Tracts for every cent received.

The Tracts are blessed more and more in the evident conversion of souls to God; very numerous instances of this kind have recently been communicated in the correspondence of the Society, especially from the West.

Is it not desirable that Auxiliaries should aid the Society in its great work, by donations? that ministers should be constituted Directors for Life, by the contribution of \$50, or Members for Life, by the contribution of \$20? that those to whom God has given means, should contribute liberally of their

abundance, and that all should contribute something?

Donations and remittances should be addressed to Mr. William A. Hallock, Corresponding Secretary American Tract Society, No. 144 Nassau-street New-York.

CHRISTIAN READER.

We invite the attention of the friends of religion, and of the rising generation, to this volume, which has been recently issued by the American Tract Society, intended for use, as a class book, in the schools of the United States. It embraces about 30 of the most popular Tracts, chiefly narratives, including all those written by Rev. Leigh Richmond, together with a brief selection of Divine Songs; and is suitably divided into chapters, lessons, and paragraphs, and ornamented with about 30 engravings. The volume contains 408 pages, 12mo, price 50 cents, full bound, in sheep, with a discount of 10 per cent, to all schools. This work, which has been examined by several eminent instructors of youth in our country, and is by them highly recommended, may be obtained from the Parent Society, 144 Nassau-street, New York, and from Auxiliaries in most of the principal cities and towns.

FOR THE RELIGIOUS INTELLIGENCER.

CHRISTIAN CONSOLATION.

The souls of the righteous, when their earthly tabernacle is taken down, are made perfect in knowledge, purity and love; being freed from all remains of sin, removed from every temptation, made conquerors over all their enemies, exempted from all labors, sorrows, fears, and distresses, and admitted into the presence of Christ, to behold his glory and enjoy his love: they are qualified to join the rapturous worship of angels, and to share their felicity, in the full completion of all their spiritual desires, in communion with God and in the society of holy beings. In the resurrection of the dead; the bodies of the righteous will appear as much more glorious than they now do, as the heavenly luminaries excel a clot of earth; yet will they shine with different degrees of splendor, as the sun, moon, and stars do. At the resurrection they will be raised in incorruption, without any seeds of mortality, disease, or decay in their constitution; but fitted for a state of perfect health, vigor, and activity, to all eternity. They shall become vigorous, active, and beautiful beyond conception. The triumph over death and the grave will be honorable, the body will be rendered most beautiful and glorious; it will be made fit for that heavenly felicity, and those employments in which angels are associated; and it will resemble the glorious body of the Lord Jesus himself, the first born from the dead. It will be raised a spiritual body, capable of the spiritual work, worship, and happiness of heaven; entirely refined from all its sensual dross and low desires; needing no more food, rest, sleep or recreation; no longer capable of relishing animal pleasures, and no more a clog to the soul, but a helper to it, in all holy exercises. We if believers, shall be conformed to the heavenly Adam, our bodies will become heavenly, and suited to that spiritual and immortal felicity, to which we shall be admitted.

Thanks be to God, that there is deliverance and victory for us in Christ Jesus.

Let us hold fast the sure hope of a glorious resurrection.

Obituary.

At Madison, on the 14th inst. Curtis Wilcox, Esq. postmaster, aged 54.

At Edgeworth's Town, (Ireland,) May 7th Wm. Edgeworth, Esq. C. E. son of the late celebrated Richard Lovell Edgeworth, Esq.

Poetry.**DEATH OF AN INFANT.**

Death found strange beauty on that cherub brow,
And dashed it out....There was a tint of rose
On cheek and lip,—he touched the veins with ice,
And the rose faded ;—forth from those blue eyes

There spake a wishful tenderness,—a doubt
Whether to grieve or sleep, which Innocence
Alone can wear. With ruthless haste he bound
The silken fringes of their curtaining lids

For ever ;—there had been a murmuring sound,
With which the babe would claim its mother's ear,
Charming her even to tears. The spoiler set
His seal of silence.—But there beamed a smile

So fixed and holy from that marble brow,—
Death gazed, and left it there ;—he dared not steal
The signet-ring of heaven.

I have lived to see that this world is full of perturbations ; and I have long been preparing to leave it, and gathering comfort for the awful hour of making up my account with God, which I now apprehend to be near. And though I have, by his grace, loved him, in my youth, and feared him, in my age, and labored to have a conscience void of offence towards him, and towards all men ; yet, if thou, Lord, shouldst be extreme to mark what I have done amiss, how shall I abide it ? Where I have failed, Lord, show mercy to me ; for I plead not my righteousness, but the forgiveness of my unrighteousness, through His merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then choose thy own time ; I submit to it. Let not mine, O Lord, but thy will be done !—
RICHARD HOOKER.

AFRICAN CHURCH, AND ORDINATION.

On Tuesday the 25th inst., a new Congregational Church, composed entirely of the people of color, was organized in this city. A meeting was held in the Centre Meeting House, under the direction of the Western Consociation of New Haven County : when after a very satisfactory examination, between 20 and 30 made a profession of their faith, entered into covenant and were constituted a church of Christ.

Immediately after this ceremony, the Rev. Simeon S. Jocelyn was set apart and ordained as an Evangelist by the laying on of the hands of the Presbytery.

The ordaining prayer was offered by the Rev. Mr. Stebbins ; sermon from Zechariah iv., 6, by the Rev. Mr. Merwin ; charge by the Rev. Dr. Day ; the right hand of fellowship by Rev. Mr. Bray, and the concluding prayer by Rev. Mr. Hawes.

These transactions, always solemn and momentous, were attended with several considerations which

gave them additional interest. A Christian Church composed exclusively of colored people, we believe is a rare thing in New England. A number of those who constitute this new church have been released and recommended for the purpose by the sister churches, where they have lived in Christian fellowship as consistent worthy members. A few were received by letter from other places, and nearly one half were gathered from the world, as fruits of a revival last winter, which was confined principally to the congregation of colored people, under the care of Mr. Jocelyn. They had all been previously examined by a committee from the other churches, and gave satisfactory evidence of intelligence and piety. The ordinance of Baptism was administered to eight of the new candidates by the Rev. Mr. Pinneo, who presided on the occasion.

Much interest is added to the scene by the presence of the Rev. Mr. Wright, a man of color, belonging to the Presbytery of New York. He addressed the members of the Church, and several hundred of his colored brethren who were present, with much propriety and feeling.

NOTICE.

Those ladies who have subscribed to aid in supporting a female school in Greece, and all other persons interested in the object, are respectfully invited to meet at the Lecture Room of the North Church, on Wednesday evening next, at half past 7 o'clock, where it is expected that some interesting statements will be made.

Friday, August 28, 1829.

NOTICE.

A Semi-annual meeting of the Directors of the *Domestic Missionary Society* for Connecticut, and its vicinity, will be held at the Lecture Room of the North Church in New Haven, on Tuesday the 8th day of September, at 3 o'clock P. M.

LEONARD BACON, Secretary.

New Haven, August 26, 1829.

Letters received at the Office of the Religious Intelligencer during the week ending Aug. 26, 1829.

Ezra Noble ; P. B. Whitmore ; Ephraim Barnum, & Ira Benedict ; H. Brown ; Rev. Joel Chapin ; William Ogden ; Samuel Hurlbert, & Co. ; Seely Benedict ; John Wilkinson ; Rev. Nathan L. Benedict ; J. Foster ; Mrs. Sarah Warner ; Capt. D. Butts ; Rev. Austin Dickinson ; Wm. Stebbins ; Merritt Welton ; Wm. H. Coffin ; Gurdon C. Gould ; Samuel Patch ; Mrs. P. P. Claghorn ; Alexander O. Spencer ; Matthias Day.

TERMS.—\$2, in advance ; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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